

private prayer or of any other kind of prayer for Christians.

That he put his finger here on a universal truth is evident, because of the harmony of this utterance with that truth. He that would be in harmony with God must have clean hands and a pure heart. But whilst under the Jewish law the one so desirous of being in touch with God had to proceed in accordance with the laws of Judaism, now he is called on to accept the Holy Spirit as guide supreme, even to effect reconciliation with his foes. Now there is no call to the spiritual to leave the gift—the intended prayer, if you will—before the altar until reconciliation is brought about. He, who this moment accepts the Holy Ghost as supreme guide, is that instant spiritual, and is being guided into all truth concerning his relations to friend or foe.

There is therefore no similarity between this teaching of Christ and his teaching concerning Pentecostal times, and there is no intention that there should be similarity. In short, there is an intended contrast between the two.

THE PENALTIES CONNECTED WITH FAILURE TO WALK IN THE SPIRIT.

WE take the strong, easily stated position, that Jesus appointed the Holy Ghost as sole ultimate guide and teacher for every individual in his kingdom, and therefore that this excludes popes, councils, conferences, synods, committees, editors or self-elected oracles and their real or reputed writings from all rivalry in this thing.

The penalties connected with disobedience are, according to the plain, unmistakable reading of ecclesiastical history, doubt, division and degeneration.

Various have been the efforts to escape these penalties, whilst still disobedient to heaven's only antidote against them.

The effort of the Roman and Greek churches, and their faint echoes, to guard against division has led to a far worse evil, viz., abject slavery of the conscience.

All efforts to drive doubt from Christian experience, when these efforts are not fully in sympathy with Christ's teaching concerning divine guidance, have simply added to legalistic burdens, and have thus increased the intensity of the sad wail which everywhere arises from the closet of prayer or the public assembly.

Attempts to stay degeneration, when not in line with Pentecost, generally end in establishing other sects—lead to division.

It is a most interesting study to watch the working of this last mentioned law. Wesley undertook to arrest degeneration in the Anglican church, protesting to his dying day that he would not be the originator of a sect, and yet Methodism rivals the sect from which it broke off.

Luther simply and only posed as a reformer, and yet the sects which were the legitimate product of his labors constitute a set of rival churches.

And a similar history may be written of a multitude of minor churches which sparkle in the theological heavens. They, as a rule, commenced in an effort to reform, or rather to stay degeneration, but ended in sects whose beginnings were better than their present spiritual state. That is, every sect chipped off the original visible church has sooner or later exhibited the same tendency to degeneration, themselves, as well as onlookers, being judges. Hence, our statement is the outcome not only of resistless logic but of open observation.

We were impressed as never before by the universality of these laws, when, looking over our exchanges, we saw them being illustrated in some of the sections of the holiness creed movement in the United States.

Some groups of societies which have been called into active life by this dis-